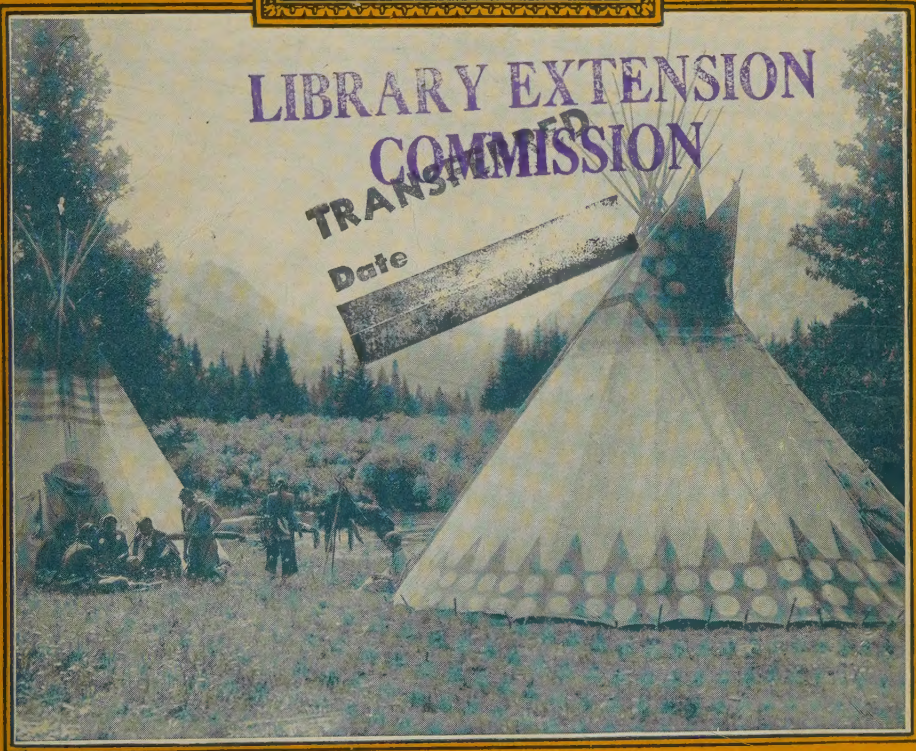
LITERATURE

THE MENTOR

HISTORY
NATURE
TRAVEL

MARCH, 1921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FIRST FAMILIES OF AMERICA

The Story of the American Indians

By GEORGE BIRD GRINNELL, *The Man That Knows The Most About Them*

AFTER THE WHITE HOUSE—WHAT?

NEW FACES FOR OLD

PHANTOMS THAT HELP AND HARM

THIRTY FIVE CENTS A COPY

IN THE FASTNESS OF DUBLIN CASTLE, HE KEPT HIS HANDS ON HIS PISTOLS WHILE BEING INTERVIEWED BY A MENTOR WRITER

Colonel Wilson, chief British intelligence officer in Ireland, apologized for his caution, explaining that his two predecessors had been shot down. Ten days later, he, too, was killed in broad daylight.

That was in the Ireland of today, an Ireland that has changed in ten years. Erin is the center of the world stage now and bids fair to hold the position for many months; warfare rages between Irish Volunteers and Black and Tans; cities have been sacked; country districts ravaged; the contending forces are apparently deadlocked.

You know about the Ireland of song and story, the Blarney Castle, the Lakes of Killarney, the Rocky Road to Dublin, etc. But what do you know of the new Erin?

The April Mentor answers all your questions. The main article is on "Ireland Today," by E. M. Newman, the travel lecturer, who has just returned with an unbiased account of what he saw. Armed with passes from both British and Sinn Fein officials, Newman traveled through Ireland with his cameras, making pictures and taking notes for this informing article.

George Bernard Shaw and Dr. James M. Walsh explain "The Irish Problem"; John McCormack tells of Irish ballads and there are other articles dealing with Ireland in this number.

There are also entertaining articles on:

THE WOMAN BEHIND THE ARAB THRONE
PUPPETEERS AND PUPPETEERING
MILLIONS AND MILES OF SEEDS

THE MENTOR

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FIRST FAMILIES OF AMERICA

Original painting in possession of Dr. Walter B. James, New York

THE SILENCE BROKEN

By George De Forest Brush

BLACKFOOT INDIANS IN WAR REGALIA
Glacier National Park

THE MENTOR

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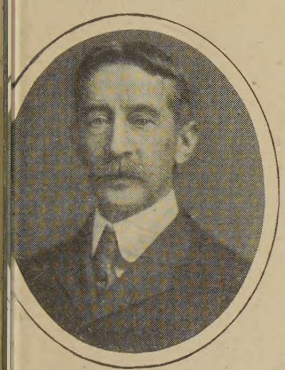

GEORGE BIRD GRINNELL

FIRST FAMILIES OF AMERICA

By GEORGE BIRD GRINNELL

Mr. Grinnell is a supreme authority on the American Indian. He is a traveler, writer, and editor. He has dwelt with Indians for fifty years; he is a chief in several tribes; and mountain, lake, and glacier have been named for him.

WHEN the white men first came to the western shores of the North Atlantic Ocean ey found a people different in ap- arance and in ways of life from any- ng that they had known. These ple belonged to the Stone Age. ey knew nothing of the use of tal, except that, occasionally, when ey found pieces of native copper, ey hammered them out to make aments, or, in rare cases, ground m down to make a cutting edge. tting and piercing implements— points with which the hunter ded his arrow, or his lance—were stone or bone, chipped, hammered, d ground to an edge or to a sharp int. Clothing was of skin, and the vable habitations for the most rt were of skin, bark, or mats etched over a frame of wooden poles. There were some permanent dwellings, differently constructed in different parts of the continent.

The Indians have been here a long time, so long that the tribes have come to possess physical characteristics remarkably alike, and the North American Indian is called one of the races of the earth—the "red race." The truth is, however, that Indians are not red skinned but brown; but they commonly painted the face with red ochre, and those that first saw them supposed that this was the color of the skin and called them "red men."

MANY VARIED TRIBES

Most people think that Indians are all alike and one who has been much among the Indians is sometimed asked if he speaks "Indian." As a matter of fact, more than fifty

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THE HUNTER—Blackfoot Indian

distinct linguistic stocks have been named among the Indians in North America, north of Mexico, and within a single stock there may be a dozen closely related languages, each unintelligible to people who speak other languages of the same stock. We may understand just what this means if we remember that the various European nations, as Swedes, English, Italian, and French, who belong to a single linguistic stock commonly called the Indo-European, speak different languages and do not understand each other. Within a single Indian linguistic stock also, there may be languages unintelligible to related tribes. The difference between two linguistic stocks,—as, for example, Caddoan and Algonquian—is as great as that between Indo-European and Semitic; that is to say, as between English and Hebrew.

Courtesy, American Museum of Natural History, New York

AN OLD APACHE
Making an Arrow Shaft

Within some of these linguistic stocks are many tribes scattered over a wide extent of territory and living under widely different conditions. Thus the Algonquins ranged from Virginia north along the Atlantic Coast to Labrador, and thence west as far as the Rocky Mountains. How unlike were the habits of the shell-fish eating Algonquians of the Atlantic seacoast in Virginia and those of the buffalo hunters of the high dry plains; or those of the fur-clad Athapascans who live at the mouth of the Mackenzie River and their naked relatives of the cactus grown plains of the Southwest.

As all human beings try to get a living with the least possible effort, the surroundings of any tribe necessarily affect their mode of life. The people of the far North depended for food on the fish that swam in their lakes, the moose and caribou of their forests, and the wild fowl that reared their young in the swamps. These northern people traveled by canoe in summer and by sledge in winter, and

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enemies. In the Middle West and
large rivers of the great plains,
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a roof, making a beehive-shaped
ge of earth which was dry, warm,
comfortable, and large enough
ccommodate twenty-
or thirty people. On
great plains, and in
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n, conical bark or
n-covered lodges, of
form called *tipi*, were
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ld pack the rolled up
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folded skins on their
mals and move from
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any advantageous
int. Down in the
thwest are still found
towns—pueblos—

MEDICINE MAN OF THE BLACKFOOT TRIBE

occupied by different stocks of sedentary Indians who lived in community houses without doors or windows, formerly entered by movable ladders leading up to the roof, through which was the entrance to the house. The ladder could be drawn up, and, once on the roof, the people were safe from their Indian enemies. Some of these pueblos are still occupied, but there are great numbers of them that are now only sage-brush-covered mounds which hide all that remains of what was once an active, bustling, industrious community. Little by little these ruins are being excavated, and each one reveals some surprise about the life-history of these ancient people.

Courtesy, American Museum of Natural History, New York

ARAPAHO INDIAN DANCER

Far older than this pueblo civilization is that prehistoric mode of

life in which the people built their stone houses on the ledges of the cliffs, often far above the reach of any enemies who might strive to attack them. These ruins may be seen in great numbers and extraordinary perfection in the Mesa Verde National Park, Colorado.

Many tribes of Indians manufactured pottery, or basketry, or both, and others made vessels of birch bark. Of these pots and baskets there were varying degrees of excellence.

The Indians had for a helper a single domestic animal, the dog. He was employed to some extent in hunting, but was chiefly useful as a beast of burden, aiding the people in transporting their possessions as they moved from place to place. Light packs were put on his back, and he also hauled the *travois*, which consisted of two short poles fastened together over the dog's back and dragging on the ground on either side behind the animal. On these two dragging poles was fixed a platform and on the platform the load the dog was to haul.

Courtesy, American Museum of Natural History, New York

THE BLANKET MAKER
Navaho, Arizona

Copyright, Lee Moorehouse

TOX-E-LOX AND A-LOM-PUM
Cayuse Twins — great grandnieces of Chief Joseph, of Nez Percé War fame

INDIAN FAITH AND FEARS

The Indian's life was passed in the open air and in close contact with nature. He drew his sustenance from the earth and from the wild creatures that lived upon it. He was a part of nature, and better than anything else he knew nature. A close and constantly watchful observer, nothing escaped his eye. He read the signs of the earth and the sky, and the movements of birds and animals, knew what these things meant, and governed his acts by what

sy, American Museum of Natural History, New York

THE BASKET WEAVER

Apache, Arizona

se signs told him. Though a se observer, he was not a reasoner. ings were constantly happening about him that he could not ex- in—that were mysterious. The ses he assigned to account for se things were fantastic. He as- ned some especial power to almost ry object in nature. The sun, the on, and the stars were persons. ds and animals might transfer to their power to do certain things, when they uttered their cries he eved that they spoke to him—and language that he understood—of ngs that were happening at a dis- ce or that were to take place in future.

Things that he could not explain greatly feared, or rather he feared power that caused them. He ed the mysterious dangers that surrounded him; the arrow sent by the thunder — the lightning — the darts of disease that might be shot into him by some spirit lurking near a spring, or the under-water monsters that might seize and drag him down as he was crossing a lake.

Because the Indian feared these mysterious things he prayed constantly that he might escape these dangers, and, in that sense, he was one of the most religious of men. He constantly implored the help of the unseen powers, and made sacrifices to them to win their favor. As with most primitive people, he believed that suffering and sacrifice were likely to win the favor of the superior powers, and the most acceptable sacrifice was that which a man most highly valued—his own body—and so the Indian often inflicted suffering on himself. When starting off on the warpath, each man, as he prayed for success, might offer to the higher powers a strip of skin cut from his arm.

A YOUNG MOTHER OF THE HILLS

THE FLOUR STONE

THE COUNCIL

Courtesy, American Museum of Natural History, New York

INDIAN CHARACTER

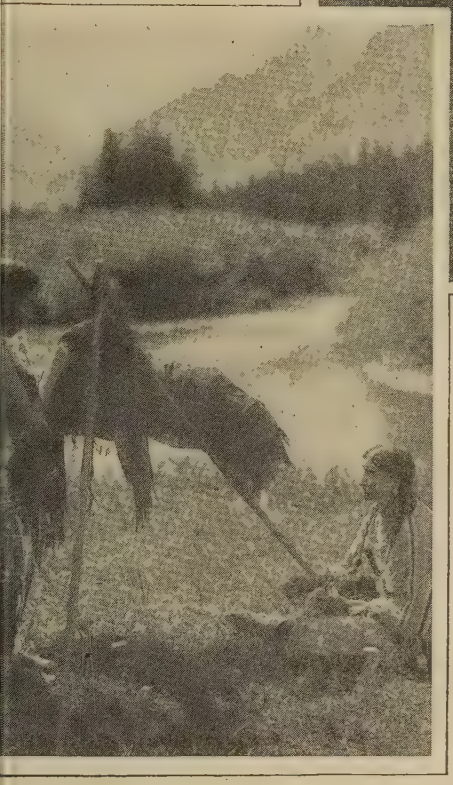
The Indian's reputation for ferocity comes from people who have not seen much of him. He is much like other people in the world,—kindly and friendly to those he likes, and sullen and revengeful toward those he considers foes. No injury was too severe to be inflicted on an enemy, while, for a friend, he would make any sacrifice,—would starve and fight and die. Indian children were taught never to quarrel with their fellows, but to be always good-natured, and not to lose temper under any circumstances. In some tribes children were taught songs whose purport was that children should walk through life, side by side, with affection and helpfulness one toward another.

CAOPA BOY
A little native of the Southwest

This was the teaching, the feeling and the rule of action of an Indian camp, yet, as in every other group of people, there were differences in character among the people in an Indian camp. Some were always cheerful, kind, polite, and friendly; others at times were morose. Some were harum-scarum, jokers, mischievous all their lives long, while others were serious, grave, and well-balanced.

THE HEARTH

THE CRADLE

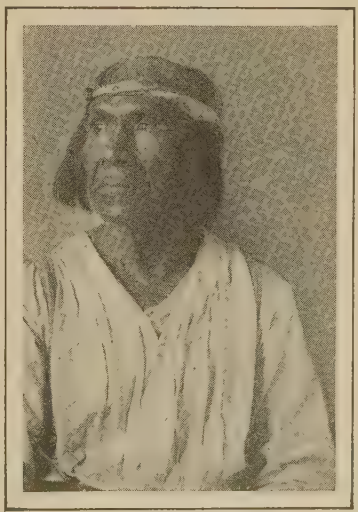


Courtesy, American Museum of Natural History, New York

INDIAN DEMOCRACY

he government of the Indian p was a democracy. There were fs, a council of chiefs, and groups ldiers so-called—societies of men acted as police and carried out chief's orders; but every indi- al was absolutely his own master. chiefs gave orders, but rarely mpted to enforce obedience. They sed rather than commanded. governing force of the camp was ic opinion. If the chiefs de- ed that on the morrow the camp ld move to a certain place, a l of the soldiers would see that lodges were taken down and the people moved out; but, on the other hand, a family, or a group of individuals, might determine to separate themselves from the main camp and to go off and live by themselves. If people did this, they were not interfered with.

If fifteen or twenty or fifty men started off on the warpath under the direction of one or two leaders, any member of the party might at any time leave the party and return to his village or might go off by himself. There was the greatest indi-



CAOPA MAN
A veteran of the tribe

U. OF I

COMPANIONS OF THE LONESOME TRAIL

vidual liberty and independence. Because of this independence and individual liberty the Indians never could organize, or hold together for any length of time for united action. Had they been able to organize, they might very likely have been able to hold back their enemies, and it is quite probable that today the white people would still be on the east side of the Mississippi River.

Many popular errors prevail as to the ways of life of the Indian. One, given to us in books, is that which implies that the women are the laborers and that the men spend their time sleeping and smoking in the shade while the wives work.

The fact is that the labors of an Indian camp were quite evenly divided between men and women, and this division was well understood. As everywhere, the woman cared for the home while the man was the provider and defender. Thus, in the camp, the woman was continually occupied preparing the food, making ready the skins for use as clothing or for shelter, or packing up the family possessions if a move was to be made. The man, on the other hand, went off on the warpath to capture property, hunted for food in all sorts of weather, and was always ready to defend the tribe or his family. A person carrying a load on his back cannot get about quickly and fight actively; it was for this reason that the man went ahead, carrying only his arms, while the woman followed behind, leading the pack animals and perhaps herself carrying a burden.

IN THE LAND OF THE SKY BLUE WATER

INDIAN IDEA OF LAND RIGHTS

Until the coming of Europeans, the North American continent evidently belonged to the people who lived on it—the Indians, and it is supposed that the white man gained possession of the continent by *buying* it from the Indian tribes.

The first Europeans that came here and wanted to buy a piece of land naturally supposed that the Indian's view about the ownership of land was the same that the white man held and that if a tribe owned the territory where it lived it could perfectly well, if the price was satisfactory, sell that territory, or a part of it. As a matter of fact, however, the Indian had no *idea of ownership in land* as we understand it, and could not conceive that an individual could absolutely *own* land; and therefore he could not understand *selling* land. The Indian's right in a piece of land was the *right of occupancy*. If he had taken possession of a piece of land and was using it, it was his to occupy as long as he lived, unless he were ousted from it by some stronger person. Nevertheless, he was no more than a life tenant. He possessed this right to occupy the land and make such use of it as he desired, but after him his children succeeded to his rights in the land and neither he nor they could part with these rights, for the children of his children possessed the same rights—and these could not be alienated.

Even to the present day, one may sometimes hear old Indians speak of

the land which they had *loaned* to the white people, the idea being always that some day, this land must be handed back to the tribal occupants who had temporarily parted with their right of occupancy. The view is so totally opposed to our traditions and manners of thought that it is not easy for the white man to comprehend; but if not easy for the white man to understand, we can perhaps better comprehend how impossible it is for the Indian to understand the opposite view.

SHE GETS YOUR NUMBER
A young Indian telephone girl at the Log Hotel, Glacier National Park

Because we have read chiefly of the Indians of the plains who possessed horses, and followed the buffalo from place to place, we think of the Indians as nomads—wanderers from one part of the earth to another, and without a settled home. This is quite a mistake. An Indian tribe usually had a narrow range, and did not wander very far from their usual camping places, except when—as often they did—the men made long journeys to war. On the other hand, sometimes because of the difficulty of securing subsistence, a tribe might start off on a long journey, but such a journey—a migration from one territory to another—might be extended over many generations of time.

Many of us are disposed to think of the Indian as a sort of irresponsible person who acts only on the whims and emotions of the moment, but as a matter of fact the Indian is conservative, and his life is governed largely by laws and rules based on customs handed down to him from his ancestors. These customs he is very unwilling to transgress.

We think of the Indian as improvident, eating today all that he has, and taking no thought for the morrow. This is another wrong idea. If the Indians were not as provident as thrifty white men, they still tried to make some provision for the future, and stored up for winter use the fruits of the earth—wild and cultivated—that they secured during the summer. They dried roots and berries and corn, and preserved the meat or the fish that they procured in quantity, and held it over against a time of scarcity. Yet it is true that, under some special stress of circumstances, they suffered from lack of food and sometimes even starved.

The Indian is simple, honest, and —when one gets to know him—very likable. The most interesting thing about him is that of which at first we are least likely to think, his humanity—his quality of being human. In all respects he is like the average human being. Intimate relations with the Indian show us that, in the savage, may be found the same good qualities that our own people possess.

THE APPEAL TO THE GREAT SPIRIT

CYRUS DALLIN, THE SCULPTOR, MADE THIS NOBLE STATUE OF THE RED MAN THAT STANDS BEFORE THE BOSTON MUSEUM OF FINE ARTS

THE LAND OF HIS FATHERS

A NAVAHO BOY OF TODAY, PAINTED IN NEW MEXICO BY WILLIAM R. LEIGH. THE BOY, DRESSED AS WERE HIS FATHERS, IS SEATED UPON THE RUINS OF THE ADOBE DWELLINGS OF HIS TRIBE

A MADONNA OF THE PLAINS

AN INDIAN MOTHER WITH PAPOOSE. THE BABY IS CARRIED ON THE BACK WHEN THE MOTHER IS WORKING. OR, IF THE PAPOOSE INTERFERES. IT IS HUNG TO A CONVENIENT TREE. OUT OF HARM'S WAY

FAR FROM LANDLORDS AND PROFITEERS

AN INDIAN HOME BY A MOUNTAIN LAKE. WHEN THE SCENERY PALLS, THE FISH CEASE TO BITE, OR, FOR ANY OTHER REASON, THE FAMILY WISHES TO MOVE, DOWN COME THE TEPEES AND THE FAMILY MOVES ON TO A NEW ABODE

IN NATURE'S TEMPLE

INDIANS PRAYING TO THE GREAT SPIRIT, EXPRESSED TO THEM IN THE RUSHING WATERS OF THE WATERFALL. THE RELIGION OF THE INDIANS, LIKE THAT OF OTHER SAVAGE RACES, IS WORSHIP OF NATURE AS PERSONIFIED BY GODS AND SPIRITS

BEFORE THE DAY OF THE FLIVVER

THIS IS HOW THE PLAINS INDIANS MOVED THEIR HOUSEHOLD GOODS. THE POLES CROSSED OVER THE PONIES' BACKS AND DRAGGED TO THE REAR ARE KNOWN AS TRAVOIS. ON THE PLATFORM LASHED TO THE POLES WERE LOADED SUCH ARTICLES AS WERE TOO HEAVY TO BE CARRIED. ONLY SQUAWS' PONIES WERE MADE TO DRAW THE TRAVOIS; THE MEN RODE UNENCUMBERED SO AS TO BE IN THE BEST POSITION TO

THE CEREMONY OF THE SCALPS

PAINTED BY FREDERIC REMINGTON

RITUAL PLAYED A LARGE PART IN THE LIFE OF THE INDIAN; DANCES, SHAM BATTLES, TABLEAUX SYMBOLIC OF RELIGIOUS BELIEFS AND THE GREAT EVENTS OF LIFE WERE AMONG HIS CEREMONIALS

THIS IS HOW THE PLAINS INDIANS MOVED THEIR HOUSEHOLD GOODS. THE POLES CROSSED OVER THE PONIES' BACKS AND DRAGGED TO THE REAR ARE KNOWN AS TRAVOIS. ON THE PLATFORM LASHED TO THE POLES WERE LOADED SUCH ARTICLES AS WERE TOO HEAVY TO BE CARRIED. ONLY SQUAWS' PONIES WERE MADE TO DRAW THE TRAVOIS; THE MEN RODE UNENCUMBERED SO AS TO BE IN THE BEST POSITION TO

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THE END OF THE TRAIL

THE PASSING OF THE INDIAN OF YESTERDAY, ROAMER OF THE PLAINS, WARRIOR, HUNTER AND FREEMAN; THIS STATUE WAS WIDELY COMMENTED UPON AT THE PANAMA PACIFIC EXPOSITION AT SAN FRANCISCO. IT IS THE WORK OF JAMES EARLE FRASER

COLUMBUS CALLED THEM "INDIANS"

HRISTOPHER COLUMBUS is responsible for the name, "Indian," which we still use, though his notion t the people he met were Asiatics scarcely ived his death. So far as we know, this the first attempt to explain the origin of American tribes, but some two or more turies later, English colonial writers fav- d the idea t the Indians e descended m the lost es of Israel one, Adair, s left us a ndid book on subject. I "splendid," because his e is a good , but because was an inves- tor and gives us one of the best concrete ly accounts of Indian life. In trying to w that the inmost tribal customs of the lians were identical with those of ancient ael, he quite naturally gathered the facts great detail. This Biblical explanation s very popular among church people and pears to have been the prevailing view til well on into the nineteenth century.

ASIAN-AMERICAN TYPES

Tungus, Asia; Eskimo, Greenland; Blackfoot, North American Plains. Note resemblance in features, color of complexion and straight black hair

★ ★ ★

But with the increase of geographical owledge, especially in Europe, men began look at the population of the world as a ole and sought to read the origins of races their bodily characters and the manner of ir distribution over the earth. Since the p of the world makes it plain that even e most primitive of peoples could have sily crossed from Asia to America through eria and Alaska and that the great oceans at intervene elsewhere must have been surmountable barriers for ages, thoughtful en everywhere have been brought to see at the only true neighbors the Indians uld have had were the Siberians and the ner Mongoloid peoples of Asia. And, ther, the comparison of these peoples with e Indian, shows that they have certain aracteristics in common and different m those of other peoples.

For example: straight black hair, round cross-section, is universal among both d practically unknown elsewhere in the world. In popular speech the Indian is red, and so he frequently appeared when covered with his war paint, but in reality he is brown in skin tone, with a tendency for yellow tones to predominate over red. In some individual cases, it has proved well nigh impossible to distinguish between the body color of Japanese and Indians when side by side. In addition to these simple and obvious resemblances between Mongoloid peoples and Indians, there are ~~anatomical~~ similarities in the proportions of the face, the teeth, etc. There are resemblances in the structures of the body, inherited by one generation from the other, a process which we are sure has been going on for a very long time. The fact that all Indians, whether north or south, always have straight, black hair, can only mean that they have sprung from very remote ancestors and that their descent has remained pure. Hence, it follows that since such hair is found only among the immediate neighbors of the Indian in Asia, then these two peoples sprang from the same stock.

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This, then, is the most generally accepted explanation of the Indian. He is not a Chinaman, neither is he a Japanese. Yet, he is related to both in that a long time ago their original, common ancestry diverged, one division crossing over into America, the other settling in China. All this is conceived to have happened as far back as the stone age so that, for all practical purposes, the Indian stands as a distinct race. While, of course, this last statement cannot be proved absolutely, it is certainly the one that best fits the facts.

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The prevailing view is, then, that the Indian came here from Asia, a simple wandering hunter, split up into many tribal groups, each of which proceeded to work out its own solution as best it could.

—Dr. Clark Wissler, American Museum of Natural History

TWO HUNDRED KINDS OF INDIAN

THERE are over 200 different Indian tribes and languages. In North America alone, there are no less than 56 original language stocks, and, in each stock, many tribes. The following from Mr. Grinnell tells us something about the leading Indian stocks—what they were like. how they lived and where they lived.

Courtesy, American Museum of Natural History, New York

IN A HOPI VILLAGE
Southwestern United States

ALGONQUIAN FAMILY

This family occupies more territory than any other North American stock. Its various tribes controlled land from North Carolina up to Labrador and from there westward through British America as far as the Rocky Mountains. Many of the tribes speaking Algonquian languages did not recognize their relationship and were often at war with each other. Their biggest fights, however, were with the famed Iroquois Indians whose territory lay east of the Great Lakes and on the St. Lawrence River. The encroachments of European settlers forced the Algonquians west as it did other Indians, so that tribe crowded on tribe and there was a general confusion of tongues and Indian races in the far West. The Algonquians stand high in intelligence, physique and manly qualities. Of the western Algonquians the most familiar are the Arapaho, the Blackfeet, and the Cheyenne, each of whom has some tradition of a migration from an eastern home.

THE CADDOAN FAMILY

The best known tribe of Caddoan stock is the Pawnee, famous among book readers as having given a fine hero to the last volume of Cooper's "Leather Stocking Tales." The family comprises a great group of tribes living west of the Missouri River and ranging from what is now North Dakota south almost to the Gulf of Mexico. They came to the land where the Whites found them by migration from the Southwest, and their wanderings ended there. They lived in permanent houses made of earth or thatched with grass, and cultivated the soil. They were in the midst of the range of buffalo; elk, deer, antelope and turkeys abounded, and there were fish in the streams—so they lived well and easily. They made pottery of clay, spoons and dishes formed from the horns of buffalo and mountain sheep, knives from flint and bone, and piercing implements from horn, hoof and stone. The tribal names most familiar to us—Pawnee and Arikara — are derived from the word Pariki or Ariki, a horn; and refer to their old method of dressing the hair so that it stood up on either side of the head like two horns. The Pawnee were never hostile to the whites, though they warred at times with the Dakota and Cheyenne. They were home-loving and domestic—and extremely skilful in various ways. They performed feats of jugglery, some of which have never been explained.

THE SIOUAN FAMILY

The Siouan Family stock included a great number of tribes whose original home was on the Atlantic Coast, but who within a few hundred years moved westward until they finally reached the plains and the Rocky Mountains. Those we know best are the Sioux—a French-Canadian abbreviation of the Chippewa word *Nadowessi*, which means "snake." and hence "enemy." The best known, perhaps, of this family—because of the Indian wars of forty or fifty years ago—are the Dakota. The white settlers had much trouble with the

POLES WERE LOADED SUCH ARTICLES AS WERE TOO HEAVY TO BE CARRIED. ONLY SQUAWS' PONIES WERE MADE TO DRAW THE TRAVOIS. THE MEN RODE UNENCUMBERED SO AS TO BE IN THE BEST POSITION TO

kotas and the United States Governnt was kept busy during the 60's and s trying to keep them in order. In 1862 re was an uprising of Indians in which) white settlers and 100 soldiers lost ir lives. In 1867 these Sioux were ved out to southwest Dakota and a few rs after came the expedition to the ck Hills under General Custer, and there owed a succession of hostilities that ted for a number of years. The great gic incident of these campaigns was the ing out of the old Seventh Cavalry and killing of General George A. Custer on Little Big Horn (River) June 25, 1876. ting Bull was the political leader of the ux in this murderous engagement.

The Indians of this family have been ided into eight groups, of which the kota-Assiniboin is the most northern. her groups include the Omaha, Ponka, age, Iowa, Winnebago, and the Crows. e various divisions of the Siouan family upy territories that are entirely differ- and they have just as different methods living.

ATHAPASCAN FAMILY

It is a far cry from where the Mackenzie ver pours into the Arctic Ocean south to e parched deserts of Mexico and Arizona from where live the Loucheux, the northmost of the Athapascans, to the southmost, the Apaches of the desert. In the rthernmost section the fur-clad Athapasns live very much like their neighbors, e Eskimo. They spread their nets in the kes and follow the caribou, the moose and, in ancient times, the musk-ox. In winter they travel on sledges drawn by dogs. Very different is the life of the Athapascan of the south—the Navajos, and the Apaches, the people of the desert. For many generations the Apaches made war on their neighbors, the simple, agricultural Pueblos, who, not being warriors, protected themselves by their watchfulness and by building homes way up in high places among the rocks, inaccessible to attack. The Navajos have long been renowned as blanket weavers, but it is thought that they borrowed that art from the Pueblos, who have, from time immemorial, woven cloth from cotton. The Apaches were very troublesome raiders in our southwestern country for years and our troops had much difficulty in cornering them and bringing them in. Now the Apaches have made great progress toward civilization, while the Navajos possess cattle, horses, great herds of sheep and goats, and have long been self-supporting.

THE MUSKOGI FAMILY

Among the tribes of this stock whose names are most familiar to us are the Creeks, Chocta, Chikasa, and Seminole. The Creeks gave us trouble a century ago, and the long struggle we had with the Seminoles in Florida is well remembered. Many of the Indians of Muskogi stock adapted themselves to civilization with surprising readiness, and for two or three generations past people of this stock have been known as the "Five Civilized Tribes." When they moved from their ancestral

ourtesy, American Museum of Natural History, New York

THIS IS HOW APACHES LIVE AND WORK

homes and settled together in Indian territory they continued the confederacy which had anciently existed, formed a government for themselves, and adopted civilized pursuits which brought them prosperity and general respect. In modern times the blood of the Five Civilized Tribes has become more or less changed by intermarriage with whites and with negroes.

People of this stock were among the first met by the Spaniards who entered Florida and endeavored to penetrate what is now the United States from the South. Panfilo de Narvaez met the Apalachee of Western Florida in 1528, and twelve or thirteen years later, De Soto passed through practically the whole of the territory occupied by the Muskogis.

A POW WOW AMONG THE BLACKFEET
Three Guns White Calf is the Orator

The people of these tribes have a tradition that they came from some point west of the Mississippi River in what would be now Texas or Oklahoma. They are thought to be descendants of some of those early dwellers in the Mississippi valley who built the great mounds there. All these tribes support themselves very largely by agriculture and raise great crops of corn, beans, squash and tobacco. They have a highly developed religious system and also an extensive oral literature.

IROQUOIAN FAMILY

The first explorers in the North found the Iroquois along the St. Lawrence River, and their range included part of Canada, most of New York, Pennsylvania and Ohio, and a portion of Virginia, Tennessee, North and South Carolina, and Georgia. The Five Nations—later Six Nations—so famous in the early history of the East were Iroquois, and their bravery and skill in war, and shrewdness in politics and statecraft gave them tremendous influence not only with the native population, but also with the English and French. Physically they were a splendid people, possessing a tremendous energy, bitter and cruel in war, but among their own people kindly, friendly, and helpful. It was the Iroquois who, before the coming of the whites in the north, about the middle of the sixteenth century, endeavored to establish the famous league which is known by their name and which was the first expression of a league intended to put an end to all war. It was a predecessor of our League of Nations.

All the Iroquois lived in permanent villages, in large houses, and they cultivated crops. The Five Nations were the Cayuga, Mohawk, Oneida, Onondaga, and Seneca, and to them was added later a sixth, the Tuscarora. The famous Hurons were Iroquois.

Among the Iroquois, descent was in the female line, and the women in the Iroquois settlements wielded a power and influence much greater than the men. They were the tribe's counselors and sometimes its chiefs. The half-breed children today of an Indian father and white mother are called by the Senecas "whites" and may not share in the tribal annuities or in the public affairs of the nation. On the other hand the children of a white father and an Indian mother are considered Indians and have all the rights and privileges of the Indians. In marriages between Indians of the different tribes the same rule holds, the child belonging to the tribe of its mother and not to that of its father.

The Iroquois that dwelt in Tennessee and in North Carolina lived essentially as did their northern relatives. They were farmers, built large houses, and fortified their villages—and were notably successful in agriculture.

WHAT'S IN AN INDIAN NAME?

DIAN names are picture-names—Lone Tree, Gray Wolf, Laughing Water, Ghost-that-lies-in-the-Woods. The In-n's pictorial method of naming his off-ing is one of the most characteristic hgs he does. The name may spring from him or a creed, from a totem or an ad-iture; the christen- may occur when child is young or en he is full grown. en it commemorates nething that hap-ed to the papoose en he was still in addling clothes. hen he is older he y take a new cogno-n. Or perhaps he uggles along through ldhood and youth h no name at all—t called the son of nebody, until one mentous day he has accident or performs leed that catches the agination of his fel-vs and wins him a ular name of his own. If you were a Sioux d couldn't think at to call your first-born, and nothing curred to give a suggestion, you would obably name him "Chaska." If your st child were a girl, you would christen r "Winona"—the "Mary" of Indian senti-nt. Until late years there were no fam- names among the Sioux. Government ents virtually founded families by invent-g patronymics. Formerly, in a family of others and sisters, none bore the name of e father. Officials charged with enrolling ncle Sam's foster children created sur-mes from paternal Christian names. The n of Shave Head is now identified as harles Shave Head. John Boar's Face d Mary Red Thunder are his cousins. n Indian that has a horse of ruddy hue is ten called Red Horse. Yellow Magpie obably looked on a strange bird. Bow-st-to-his-body assuredly indicates pre-redness, and Dust Maker—extreme speed. Once there was a lad, upstanding and ave, who was called Jumping Badger. As he grew older and became a fearless and crafty fighter, his father summoned his friends to take part in the formal ceremony of transferring his name to his son, his pride and hope. The father's name was Sitting Bull. The heir to the name wrote himself into American history as the ruthless chief of the Dakotas who led his band of warriors against General Custer in the battle of Little Big Horn in 1879, and was killed by Government police while resisting arrest a number of years later.

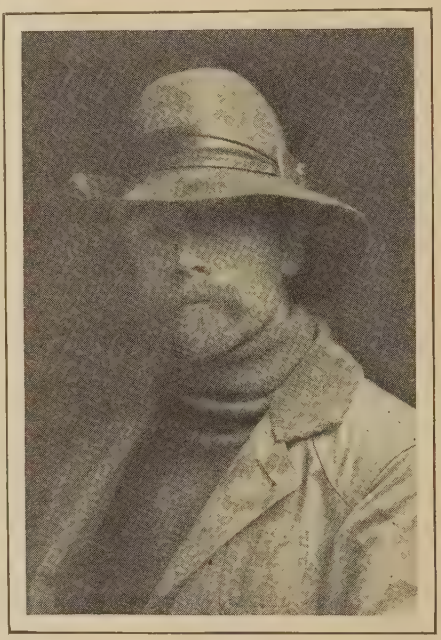
CHIEF RAIN-IN-THE-FACE
A mighty warrior of the noble Sioux nation

James McLaughlin, former United States Indian Inspector, relates the incident that gave Rain-in-the-Face his famous appellation. The story goes that the baby was placed by his mother in the shade of a tree, "while she got ready the mid-day meal of her lord. The boy baby was strapped to a board, his small body embedded in the fuzz of cat-tails and wound about with the skin of a deer. As he looked at the sky and communed with the spirits of the other world, the thunder-bird settled in the limb of a nearby tree and a shower fell. The mother, engaged in her domestic work, forgot the child for a moment, and a neighbor ran in to tell her that it had rained in the face of her baby. The mother seized the strapped youngster and bore him into the tent, chattering endearments, and wiped the moisture from the face of the little round-eyed baby with the palm of her brown hand. The father of the child looked up from his reclining-place, and said: 'It is a sign. Let him be called Rain-in-the-Face.' The soft syllables in which the name of the child was pronounced sounded good to the mother, and the father, proud of his inventive inspiration, proclaimed the boy's name and made a feast. Thus, it was that so trivial a thing as a summer shower gave to a chief of the Sioux his name."

INDIAN LIFE THROUGH THE LENS

FOR a quarter of a century, Edward Curtis, student and photographer, has been recording the life and history of the American Indian. As a youth he began to make photographs that were bits of real life transcribed to the plate. Curtis used to spend his holidays roaming the picturesque Puget Sound country with his camera as companion. His negatives portrayed the squat natives of the Pacific Coast, or their taller, more prepossessing brothers on the other side of the mountains.

As he came to understand their primitive ways, the young man often found himself sitting by their fires, joining in their adventures, and sleeping under their lodge poles. Everywhere he went he gathered fragments of Indian lore and studied the Indian nature. His own mind, sensitive as a negative to impressions and details, stored up knowledge that, augmented year by year, became the basis of the great work he is now engaged in.



EDWARD S. CURTIS

To this calm-eyed wanderer with the magic box, the Indians of the Sound, of the coast islands and the plains, betrayed mysteries of the ritual dance, of family life and secret fraternity. And always Curtis made pictures—and more pictures. In his shop in Seattle, where he was established as a portrait photographer, he sold prints of these spiritual, beautifully handled pictures of the Indian in camp and on the trail. Magazine reproductions brought him inquiries from men of affairs. Theodore Roosevelt was one that early recognized the extraordinary worth of what Curtis was doing for America. "He has done what no other man ever has done; what no other man could do," he said.

In 1898 Mr. Roosevelt interested the late J. Pierpont Morgan in this unique picture chronicle. As a result, a fund of $75,000 was placed at Curtis' disposal to finance a permanent memorial of the American Indian, based on the Curtis photographs and his written story. Since that time Mr. Curtis has spent a great part of his days "in the field," braving winter's storms and summer's heat, living in crude villages, tramping rough and sometimes perilous trails, with the single aim of "picturing all features of the Indian life and environment—types of the young and the old, with their habitations, industries, ceremonies, games, and everyday customs . . . showing what actually exists or has recently existed (for many of the subjects have already passed forever)."

The publishers' plans call for twenty luxurious volumes of text and twenty portfolios of photogravures to be issued under the title, "The North American Indian." Eleven volumes have already appeared and one is just ready.

Mr. Curtis has an ardent admirer in Mr. George Bird Grinnell, who declares that he has "never seen pictures relating to Indians which for fidelity to nature, combined with artistic feeling, can compare with these pictures by Curtis. Today they are of high scientific and artistic value. What will they be a hundred years from now, when the Indians shall have utterly vanished from the face of the earth? To accomplish his work the artist has exchanged ease, comfort and home life for the hardest kind of work, the wearing toil of travel, and finally the heart-breaking struggle of winning over to his purpose primitive men."

Mr. Curtis has put the nation in his debt by chronicling by pen and picture the manners of America's first settlers. His photo-history of the North American Indian is, in form and spirit, the most enduring contribution made to the ethnology of the continent.

—Ruth Kedzie Wood

AFTER THE WHITE HOUSE—WHAT?

WHAT shall we do with our ex-presidents? This question comes up regularly in the United States following presidential elections. History shows some of the ablest national leaders e left the White House impoverished their devotion to public affairs. From to time efforts have been made to pro- the retiring executive with a pension me other form of income. These plans, ever, have never passed the stage of ussion.

ive of our 27 presidents have died in e. The average life of the rest, after ting the presidential chair, was 13 rs. Two only held office after leaving White House—John Quincy Adams Andrew Johnson; the former became nator from Massachusetts, the latter nator from Tennessee nine years after ng his term as president. John Tyler ame a member of the Confederate ngress, but died re it convened. rover Cleveland the only president eturn to the White use after retire- t. Andrew Jack- Martin Van Bu- , and Roosevelt ght to and failed. Martin Van Buren d the longest of ex-president—31 rs. John Adams James Madison d 25 and 27 years ectively.

hn Adams lived enough to see his John Quincy ms, elected to the est office; the son been in office 15 nths when his er died, July 4, , at 90 years of Thomas Jefferson died the same day; had been president 17 years before. enjamin Harrison's grandfather, "Tip- noe" Harrison, died in 1841, one month r he was inaugurated.

isfortune seemed to follow General t from the moment he stepped out of the office—financial losses, illness and death.

Following is a record of ex-presidents:

Washington served as commander-in-chief of the army in 1797.

Adams practised law at Quincy, Mass.

Jefferson refused a third term and devoted the remainder of his life to educational work.

Madison became a gentleman farmer and was a delegate to a constitutional conference.

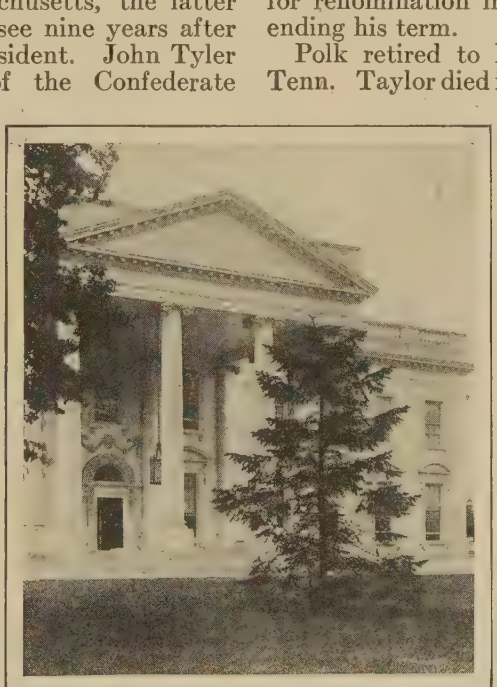
Monroe became a regent of the University of Virginia, but suffered great financial distress and was enabled to die in peace only after Congress had voted him a gift.

John Quincy Adams served in the House of Representatives after being President.

Andrew Jackson lived in retirement.

Martin Van Buren failed in his effort for renomination in 1848 four years after ending his term.

Polk retired to his home at Nashville, Tenn. Taylor died in office. Fillmore failed to win renomination in 1856 and retired.



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THE MAIN PORTAL OF THE WHITE HOUSE
Washington, D. C.

Pierce retired after failing to win renomination. Buchanan retired. Lincoln was assassinated in office. Johnson completed his term in 1869 and was elected senator in 1875. Hayes occupied himself with educational work until his death. Garfield was assassinated in office. Arthur failed to win renomination and retired. Cleveland practised law in New York City; was re-elected in 1892, and lectured at Princeton University after completing his second term. Harrison practised law, wrote and served as a commissioner in the Venezuela boundary dispute settlement. McKinley was assassinated in office. Roosevelt hunted in Africa, wrote, traveled, explored and participated in public affairs until his death. Taft became a member of the faculty at Yale University.—*Guy Pearce*

NEW FACES FOR OLD

THE use of masks in the ancient theater has recently been recalled in vivid fashion by the artistic success of Mr. W. T. Benda's remarkable modeled faces. Mr. Benda is primarily an illustrator. His name and his work are familiar to us through frequent appearance in books and magazines. He came to America from Poland, and quickly made his mark, as we may say, with brush and crayon. His studio is above the green rectangle of Gramercy Park, in one of the storied sections of old New York. A visitor from The Mentor, chancing to call on Mr. Benda not long ago, discovered, hanging on ornamental screens and against Chinese wall coverings, a variety of masks, some weird and dragon-like, some of a distracting beauty, all executed by an artist's practised hand.

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MR. BENDA'S "GALLERY OF MASKS"

The Mentor scented a serious-minded revival of an age-old craft, but Mr. Benda laughed at the suggestion. "I made the first mask several years ago, when I was asked to a *bal masque* and needed a disguise. Just for fun I made my own mask, out of paper, and after an informal method of my own. I wore the mask to the party and it was so different and characteristic that all my friends commented on it and wanted me to work out the idea further. So I experimented with my new plaything, and this"—with a gesture—"is the result. These are my paper children."

He took one of the masks from the wall—the face of a maiden fair. "And here is the germ from which they spring." He produced from a cabinet some bits of pasteboard, cut and glued, with strips of brown paper put on in knowing layers. "Here is the base, the frame of the face. The features are built of paper laid on in varying depths, and cut and trimmed with a sharp blade. Afterwards they are tinted and properly preserved on the inside with lacquer. When a headdress is painted, or contrived from bits of lace and silk, the effect is really life-like."

To demonstrate the truth of the last statement, the artist put on a silk robe and adjusted the mask of the Beautiful Lady. A simpering gait and delicate movement of the head completed the illusion. When he donned the face of the Foolish One, the transformation was equally diverting. A mask of parchment color, decorated in Oriental designs, suggested the Chinese theater.

Mr. Benda's originality and skill as an artist serve him so well in the construction and decoration of these facial facsimiles that his fame bids fair to reach across the continent and to foreign shores, as the creator of a new art.

Yet it is an art that Greek tragedians were acquainted with long before the time of Christ. The most celebrated Roman actor of his time, Roscius by name, who taught Cicero the art of oratory, had a squint. Some say that was the reason he adopted the Greek mask. There was outcry against the innovation because it was thought illegitimate to seek artificial aids to the expression of emotion. But Roscius answered the uproar by giving orders for a whole set of tragic masks, and wearing them regularly. After awhile the people got accustomed to the idea, and it became a fixed custom for Roman actors to assume female faces when acting female parts. Disguise by means of cosmetics, or "make-up," was not perfected then as now. A grotesque, large-mouthed type of mask was used by

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MAKING THE PASTEBOARD FRAME

tors who played the characters of slaves, l men, comedians. Natural types were ed to represent women and young men. eak-voiced actors sometimes had masks ted with metal mouth-pieces to increase e carrying power of their words.

Masks have been used in Japan for un-mbered centuries. Sometimes they are immense size. Special designs, such as e *Koinshu* (a large mask, red nose, yel-w eyes, hair covered head), are reserved r one traditional group of dancers. In es of sacred import masks are made of ite silk or paper painted with colored k. This is the kind worn by temple iests, so that their breath will not pollute e sacred offerings.

Travelers in Polynesia and Alaska wit-ss strange dances performed by natives ose faces are covered by the heads of imals and uncanny creatures that have mbolic importance. In a chief's house, an Alaskan Indian village, rows of rishly painted and elaborately carved ad-pieces hang on the wall for the use of ncers that gather to take part in super-itious ceremonials.

Many tribes of American Indians keep ve dances in which the participants wear asks of legendary design, handed down om one generation to another. A stocky own-skin of the Northwest, that does thing more ferocious during the rest of s days than go fishing or hunting, be-mes at the annual feast an outlandish eature with furry coat and terrifying ad-covering, who, in company with other ntastic beings, goes through steps and motions consecrated to religion and superstition.

On the plains of Dakota, and in the Southwest, Indian mummers, assuming the heads of buffalo, perform a dance that is a prayer to the God of the Chase. The myth dances of the Pueblo Indians are performed in underground lodges, "jealously guarded from profane eyes. . . . The War Captain's men keep watch at every road so that no outsider can glimpse the masked dancers impersonating gods." The Eagle Dance, and similar animal dances, frequently demand exhausting and exhaustive mimicry. All the dancers wear head-dresses, realistically painted and carved.

"The Zuñis of New Mexico," says an author, describing these ancient people, founders of the oldest town in America, "have nearly two hundred gods and mythological characters that are impersonated by distinctively masked and costumed dancers."

Masks had no part on the American stage before the season of 1920, when they were effectively used by a young woman dancer in a super-spectacle produced in New York. Mr. Benda has recently completed a set of character masks for a London review. The Polish artist's creations have shown us how delightful an accessory they may be to the art of the pantomimist.

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THE ARTIST MASKED

PHANTOMS THAT HELP AND HARM

SEEING things, not as they are, but as they seem to be, is a common experience on the desert. The word mirage comes from the French "to gaze"—*mirer*. Across the quivering sands, when the sun is high, the traveler beholds the horizon as a green shore, laved by thirst-quenching waters, and shaded by lofty palms. Fiction writers have utilized the situation times without number. Their readers readily react to the emotion of wayworn, panting human creatures deluded by these taunting mockeries.

History is full of sensational episodes in which a mirage has appeared to confound warriors and explorers. When Napoleon invaded Egypt in 1798, his army was deceived by the sight of a great pool of water in which villages and cool shadows were reflected. When approached, the borders of the lake retreated and vanished, and the groups of trees and sheltering huts dissolved into air. Monge, "one of the learned men attached to the expedition," offered the parched troops a plausible explanation of the illusion, based on his scientific knowledge of optics, but the sun-beaten soldiers railed at Nature's ironic jest, especially as the refreshing vision continued to appear all during their march across a scorching plain.

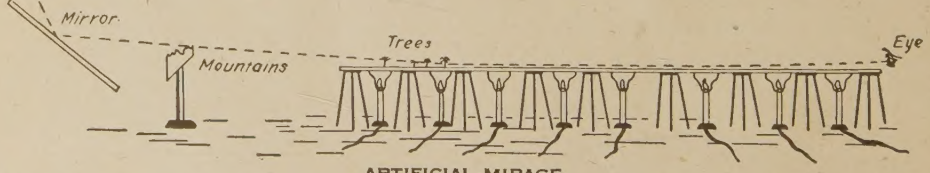
In a laboratory at Johns Hopkins University, Baltimore, an apparatus has been constructed to make clear the phenomenon of the mirage. A number of sanded boards, mounted on tripods, are so arranged in relation to a slanting mirror that a reflection of the sky meets the level of the surface. In front of the mirror a pasteboard range of peaks is mounted so as to come between the light from the sky and the sanded plain. Heat like that of the desert is produced by a row of gas jets. As the heat intensifies, the observer, directing his eye on a line slightly above the surface, perceives the image of a shining body of water (the still blue of the sky) and a row of mountains turned upside down.

The physical cause is simple. The rays of light from the hotter, and consequently thinner atmosphere near the surface, pass to the cooler, denser air above. The optical principle involved is one of refraction and reflection (bending rays and throwing back rays). Rays of light from a distant scene or object, placed in the denser medium, a little above the level of the earth, and coming in a direction nearly parallel to the earth's surface, meet the rarer medium at a wide angle. Instead of passing into the rarer medium they are reflected back to the dense medium of the upper layer of air. The common surface of the two mediums acts as a mirror. The picture of faraway hills or trees or buildings is seen inverted, just as we see an image topside down on the surface of a lake.

The spectacle of a mirage at sea is haunting and unforgettable. There is a ghostly tale that comes down to us from Colonial days of a ship whose clear image was seen floating in space after a violent storm. The vessel was due in New York on the following day, but it never came to port.

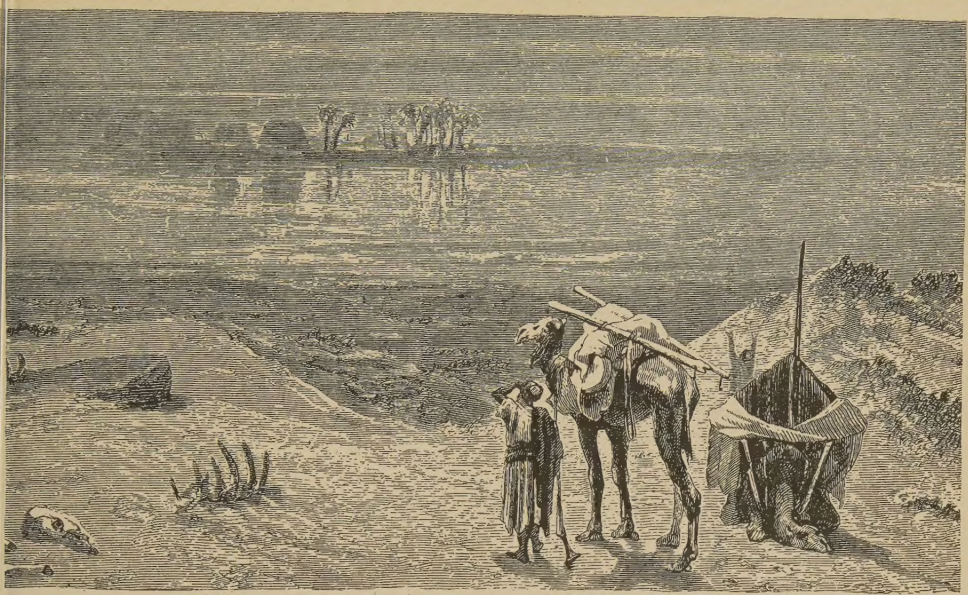
Natives of southern Spain frequently see the peaks of the Sierra Nevada Mountains suspended like snowy pendants above the deep blue waters of the Mediterranean. Most dumbfounding of these narratives is the statement of a traveler that he saw from the highest summit of the Canary Islands a "looming" upright mirage of the Alleghany Mountains in North America, three thousand miles away.

A remarkable latter-day mirage was the one seen by Robert E. Peary, in June, 1906, while exploring in the Far North. He was so sure that the vision was earthly that he named the "distant land above the ice horizon," Crocker Land. In 1915, Donald B. MacMillan and members of his Expedition set out to determine whether or not Peary had actually seen a far-off coast or an atmospheric illusion. In his book, "In Search of a New Land," Mr. MacMillan



ARTIFICIAL MIRAGE

With this apparatus, constructed by Professor R. W. Wood, of Johns Hopkins University, mirage effects are artificially produced



A MIRAGE IN THE DESERT

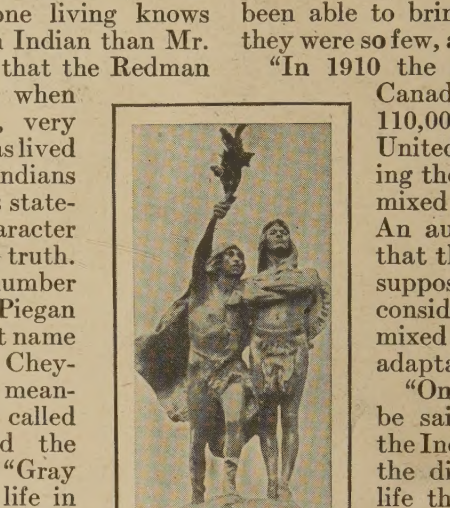
es the following description of the fan-
y that lured him to the Arctic.
April 21st was a beautiful day; all mist
s gone, the clear blue of the sky extend-
down to the very horizon. . . . Great
avens, what a land! Hills, valleys, snow-
oped peaks extending through at least
) degrees of the horizon! . . . As we pro-
ded, it gradually changed its appearance
d varied in extent with the swinging
ound of the sun, finally at night disap-
aring altogether.
"The 27th, on which day we marched
m igloo No. 5 to No. 3, offered the same
rfect weather and perfect going, all leads
ing frozen. Throughout the day the
rage of the sea ice, resembling in every
rticular an immense land, seemed to be
ocking us. It seemed so near and so
sily attainable, if we would only turn
ck."
On another day the explorer's diary car-
d the record, "The day was exception-
y clear, not a cloud or a trace of mist;
land could ever be seen, it could be now.
es, there it was; it could be seen even
thout a glass, extending from southwest
ie to north-northeast. Our powerful
asses, however, brought out more clearly
e dark background in contrast with the
ite, the whole resembling hills, valleys,
and snow-capped peaks." Here was a notable instance of the magnified "looming" reflection that sometimes arises where currents of warm air pass over snow fields or icy waters.

A familiar apparition off the southern coast of Italy is the Fata Morgana. In medieval romance, the *fata*, or fairy, Morgana was the sister of King Arthur, and to her witchery the Italians of Naples and Sicily ascribe the mirage frequently seen in the Strait of Messina. "Fata Morgana," we are told, "is of frequent occurrence in the polar regions in the vicinity of distant floating ice rafts. Scott and Mawson noted this form of mirage on the ice field of the great Antarctic continent where crevasses or cracks appear in the ice. Warm air, rising from these cracks into cold air, raises points of ice only a foot or two high into battlements with castellated towers."

A mirage renowned in the annals of explorers revealed to Captain Robert Scott and his companions, in the Antarctic, an extent of coast line, seventy miles long, that they had no other means of seeing. This instance is proof that the phenomenon is not always a delusion and a snare, but may assist in determining such definite and substantial matters as geography and exploration.

THE OPEN LETTER

For years we have been told that "the only good Indian is a dead one." We have accepted it as a fact, for the statement usually came from someone that claimed to know the Indian. But no one living knows more about the American Indian than Mr. Grinnell, and he tells us that the Redman is "simple, honest, and, when one gets to know him, very likeable." Mr. Grinnell has lived in close association with Indians for half a century, so his statements concerning their character may be taken as gospel truth. Mr. Grinnell was, for a number of years, chief of the Piegan Blackfeet. His Blackfoot name is "Fisher Hat"; and the Cheyennes gave him a name meaning "Bird"; the Pawnees called him "White Wolf," and the Gros Ventres named him "Gray Clothes." He began his life in the West as a naturalist, with General Custer in the Black Hills, and afterwards with Ludlow in Yellowstone Park. He was editor of *Forest and Stream* for years, and has written many books on Indian life. It is worth something, therefore, to have his assurance that the Indian is, in all respects, much like the average human being, and has many of the same good qualities. On the strength of Mr. Grinnell's statement, let us sponge out the old cynical comment on Indian character.



THE COMING OF THE WHITE MAN
Statue Group by Herman MacNeil, in City Park, Portland, Oregon

★ ★ ★

It is a custom nowadays to quote the Indian office of the Interior Department to the effect that our Indian population is growing. There are statements to that effect in the "Handbook of Indian Tribes" issued by the Bureau of Ethnology in Washington. When I asked Mr. Grinnell if this was true, he said that he did not think so. "The Indian Bureau," he says, "counts the mixed bloods as Indians, and, in that way, makes a showing of a stationary, or slightly increased, Indian population. As a matter of fact, the Indians—by which I mean the full-blooded Indians—are steadily growing less, I think.

"James Mooney, in the Handbook, estimates the total number of Indians in North America north of Mexico at the time of the discovery, as 1,150,000. I have never been able to bring myself to believe that they were so few, and do not believe so now.

"In 1910 the census showed that, in Canada, there were more than 110,000 Indians and, in the United States, 320,000, including the mixed bloods. Of these mixed bloods there are many. An authority estimated in 1879 that there were then 40,000. I suppose that number has very considerably increased, for the mixed bloods are prolific and adaptable.

"On the other hand, it must be said that, in many tribes, the Indians have passed through the difficult transition from a life that was wandering to one that is sedentary—from one where flesh meat was the chief support, to one where vegetable food is the main subsistence; or, in other words, from the life of a hunter to that of a farmer.

"The Northern Cheyennes have for a dozen or twenty years been nearly stationary. There was a gain of five or six or ten a year for several years, and then along came the influenza, which caused sixty or seventy unusual deaths in one winter. These people, however, are more or less at a distance from settlements and their blood has not mingled to any great extent with that of the whites. There are among them very few half-breeds."

From what Mr. Grinnell tells us it seems, then, that if "Mr. Lo" is coming back in numbers, it is only by virtue of intermarriage with the sisters or the daughters of his "pale-faced brother." The tribes of the pure-blood Redman remain about the same or are slowly passing away.

The fate of the Indian in the United States is absorption into the white race; and the ultimate American, when he emerges from the melting pot, will have in his veins a strain of original American blood.

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